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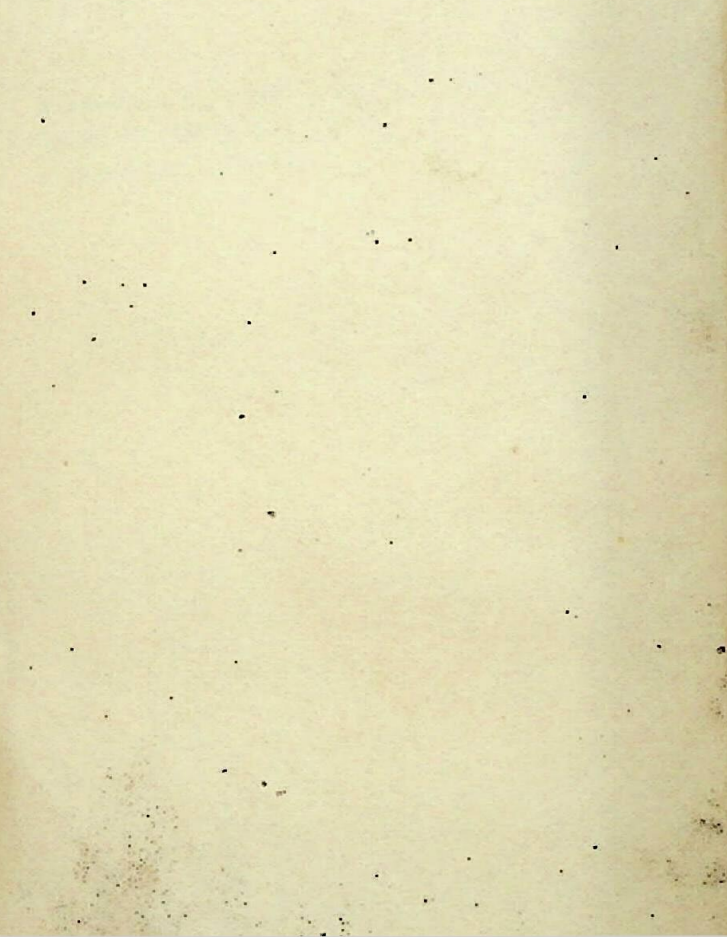
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A collection of thoughts from
Swami Vivekananda—to rouse,
to inspire and to guide.

Price Annas Eight







THOUGHTS OF POWER

from
SWAMI VIVEKANANDA



ADVAITA ASHRAMA
MAYAVATI, ALMORA, HIMALAYAS

Published by
SWAMI. PAVITRANANDA
ADVAITA ASHRAMA
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First Edition 1946
Second Edition 1948

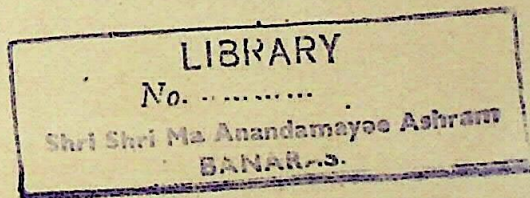
Printed in India
BY DEBENDRA NATH SEAL, AT THE
SREEKRISHNA PRINTING WORKS,
27B, GREY STREET, CALCUTTA.

PRESENTED

W. N. R.
28/10/46

A collection of thoughts from Swami Vivekananda—to rouse, to inspire and to guide.

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THOUGHTS OF POWER

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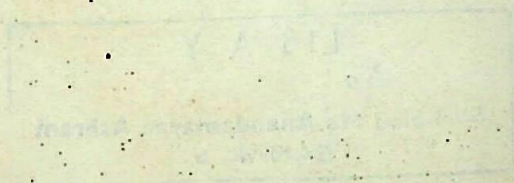
FAITH AND STRENGTH

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BANARAS

STRENGTH AND HEALTH





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(1)

Ye are the Children of God, the sharers of immortal bliss, holy and perfect beings. Ye divinities on earth,—sinners? It is a sin to call a man so; it is a standing libel on human nature. Come up, O lions, and shake off the delusion that you are sheep; you are souls immortal, spirits free, blest and eternal; ye are not matter, ye are not bodies; matter is your servant, not you the servant of matter.

(2)

He is an atheist who does not believe in himself. The old religions said that he was an atheist who did not believe in God.

The new religion says that he is an atheist who does not believe in himself.

(3)

Faith, faith, faith in ourselves, faith in God—this is the secret of greatness. If you have faith in the three hundred and thirty millions of your mythological gods, and in all the gods which foreigners have introduced into your midst, and still have no faith in yourselves, there is no salvation for you. Have faith in yourselves and stand up on that faith and be strong.

(4)

To succeed, you must have tremendous perseverance, tremendous will. "I will drink the ocean," says the persevering

soul; "at my will mountains will crumble up." Have that sort of energy, that sort of will, work hard, and you will reach the goal.

(5)

This is a great fact: strength is life; weakness is death. Strength is felicity, life eternal, immortal; weakness is constant strain and misery: weakness is death.

(6)

The world requires a few hundred bold men and women. Practise that boldness which dares know the Truth, which dares show the Truth in life, which does not quake before death, nay, welcomes death, makes a man know that he is the Spirit,

that, in the whole universe, nothing can kill him. Then you will be free.

(7)

Doing is very good, but that comes from thinking. . . . Fill the brain, therefore, with high thoughts, highest ideals, place them day and night before you, and out of that will come great work.

(8)

Do not talk of the wickedness of the world and all its sins. Weep that you are bound to see wickedness yet. Weep that you are bound to see sin everywhere, and if you are bound to help the world, do not condemn it. Do not weaken it more. For what is sin and what is misery,

and what are all these, but the results of weakness? The world is made weaker and weaker every day by such teachings.

(9)

Let positive, strong, helpful thoughts enter into their brains from very childhood. Lay yourselves open to these thoughts, and not to weakening and paralysing ones.

(10)

Never mind failures; they are quite natural, they are the beauty of life, these failures. What would life be without them? It would not be worth having if it were not for struggles. Where would be the poetry of life? Never mind the struggles, the mistakes. I never heard a

cow tell a lie, but it is only a cow—never a man. So never mind these failures, these little backslidings; hold the ideal a thousand times, and if you fail a thousand times, make the attempt once more.

(11)

All the powers in the universe are already ours. It is we who have put our hands before our eyes, and cry that it is dark. Know that there is no darkness around us. Take the hands away and there is the light which was from the beginning. Darkness never existed, weakness never existed. We who are fools cry that we are weak; we who are fools cry that we are impure.

(12)

The remedy for weakness is not brooding over weakness, but thinking of strength. Teach men of the strength that is already within them.

(13)

The ideal of faith in ourselves is of the greatest help to us. If faith in ourselves had been more extensively taught and practised, I am sure a very large portion of the evils and miseries that we have would have vanished.

(14)

Throughout the history of mankind, if any motive power has been more potent than another in the lives of all great

men and women, it is that of faith in themselves. Born of the consciousness that they are to be great, they became great.

(15)

Let a man go down as low as possible; there must come a time when out of sheer desperation he will take an upward curve and will learn to have faith in himself. But it is better for us that we should know it from the very first. Why should we have all these bitter experiences in order to gain faith in ourselves?

(16)

We can see that all the difference between man and man is owing to the existence and non-existence of faith in

himself. Faith in ourselves will do everything. I have experienced it in my own life, and am still doing so, and as I grow older that faith is becoming stronger and stronger.

(17)

Do you know how much energy, how many powers, how many forces, are still lurking behind that frame of yours? What scientist has known all that is in man? Millions of years have passed since man first came here, and yet but one infinitesimal part of his powers has been manifested. Therefore, you must not say that you are weak. How do you know what possibilities lie behind that degradation on the surface? You know but little of that which is within you. For behind

you is the ocean of infinite power and blessedness.

(18)

If matter is powerful, thought is omnipotent. Bring this thought to bear upon your life, fill yourselves with the thought of your almightiness, your majesty, and your glory. Would to God no superstitions had been put into your head ! Would to God we had not been surrounded from our birth by all these superstitious influences and paralysing ideas of our weakness and vileness !

(19)

Look back on yourself from the state of the amoeba to the human being ; who

made all that? Your own will. Can you deny that it is almighty? That which made you come up so high can make you go higher still. What you want is character, strengthening of the will.

(20)

If there is one word that you find coming like a bomb from the Upanishads, bursting like a bomb-shell upon masses of ignorance, it is the word, fearlessness. And the only religion that ought to be taught is the religion of *fearlessness*. Either in this world or in the world of religion, it is true that fear is the sure cause of degradation and sin. It is fear that brings misery, fear that brings death, fear that brings evil.

(21)

Make your nerves strong. What we want is muscles of iron and nerves of steel. We have wept long enough. No more weeping, but stand on your feet and be men.

(22)

First of all, our young men must be strong. Religion will come afterwards. Be strong, my young friends; that is my advice to you. You will be nearer to Heaven through football than through the study of the Gita. These are bold words, but I have to say them, for I love you. I know where the shoe pinches. I have gained a little experience. You will understand the Gita better with your biceps, your muscles a little stronger.

You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the Upanishads better and the glory of the Atman, when your body stands firm upon your feet, and you feel yourselves as men.

(23)

Men, men, these are wanted: everything else will be ready, but strong, vigorous, believing young men, sincere to the backbone, are wanted. A hundred such and the world becomes revolutionised.

(24)

The will is stronger than anything else. Everything must go down before the will.

for that comes from God and God Himself; a pure and a strong will is omnipotent. Do you believe in it?

(25)

Yes, the older I grow, the more everything seems to me to lie in manliness. This is my new gospel. Do even evil like a man! Be wicked, if you must, on a great scale!

LOVE AND UNSELFISHNESS



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(15)

Unselfishness is more paying, only people have not the patience to practise it.

(2)

Do not stand on a high pedestal and take five cents in your hand and say, "Here, my poor man," but be grateful that the poor man is there, so that by making a gift to him you are able to help yourself. It is not the receiver that is blessed, but it is the giver. Be thankful that you are allowed to exercise your power of benevolence and mercy in the world, and thus become pure and perfect.

(3)

By means of constant efforts to do good to others, we are trying to forget ourselves; this forgetfulness of self is the one great lesson we have to learn in life. Man thinks foolishly that he can make himself happy, and after years of struggle finds out at last that true happiness consists in killing selfishness and that no one can make him happy except himself.

(4)

That which is selfish is immoral, and that which is unselfish is moral.

(5)

Learn that the whole of life is giving; that Nature will force you to give. So,

give willingly You come into life to accumulate. With clenched hands, you want to take. But Nature puts a hand on your throat and makes your hands open. Whether you will it or not, you have to give. The moment you say, "I will not," the blow comes; you are hurt. None is there but will be compelled, in the long run, to give up everything.

(6)

This is the gist of all worship—to be pure and to do good to others. He who sees Shiva in the poor, in the weak, and in the diseased, really worships Shiva; and if he sees Shiva only in the image, his worship is but preliminary.

(7)

This unselfishness is the test of religion. He who has more of this unselfishness is more spiritual and nearer to Shiva And if a man is selfish, even though he has visited all the temples, seen all the places of pilgrimage, and painted himself like a leopard, he is still further off from Shiva.

(8)

It is love and love alone that I preach, and I base my teaching on the great Vedantic truth of the sameness and omnipresence of the Soul of the Universe.

(9)

First bread and then religion. We stuff them too much with religion, when the

poor fellows have been starving. No dogmas will satisfy the cravings of hunger You may talk doctrines by the millions, you may have sects by the hundreds of millions, aye, but it is nothing until you have the heart to feel; feel for them as your Veda teaches you, till you find they are parts of your own bodies, till you realise that you and they, the poor and the rich, the saint and the sinner, are all parts of One Infinite Whole, which you call Brahman.

(10)

Feel for the miserable and look up for help—it *shall* come. I have travelled twelve years with this load in my heart and this idea in my brain. I have gone

from door to door of the so-called rich and great. With a bleeding heart I have crossed half the world to this strange land, seeking for help. The Lord is great. I know He will help me. I may perish of cold or hunger in this land, but I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant, the oppressed.

(11)

This life is short, the vanities of the world are transient, but they alone live who live for others, the rest are more dead than alive.

(12)

I do not believe in a religion or God which cannot wipe the widow's tears or

bring a piece of bread to the orphan's mouth.

(13)

Love never fails, my son; to-day or to-morrow or ages after, truth will conquer! Love shall win the victory. Do you love your fellowmen?

(14)

Where should you go to seek for God; are not all the poor, the miserable, the weak, Gods? Why not worship them first? Why go to dig a well on the shores of the Ganges?

(15)

Believe in the omnipotent power of love Have you love? You are omnipotent. Are you perfectly unselfish?

If so, you are irresistible. It is character that pays everywhere.

(16)

My heart is too full to express my feeling; you know it, you can imagine it. So long as the millions live in hunger and ignorance, I hold every man a traitor, who having been educated at their expense, pays not the least heed to them. I call those men—who strut about in their finery, having got all their money by grinding the poor—wretches, so long as they do not do anything for those two hundred millions who are now no better than hungry savages. We are poor, my brothers, we are nobodies, but such have

been always the instruments of the Most High.

(17)

I do not care for liberation, or for devotion, I would rather go to a hundred thousand hells, "doing good to others (silently) like the spring"—this is my religion.

(18)

I shall work incessantly until I die, and even after death I shall work for the good of the world. Truth is infinitely more weighty than untruth; so is goodness. If you possess these, they will make their way by sheer gravity.

(19)

All expansion is life, all contraction is

death. All love is expansion, all selfishness is contraction. Love is therefore the only law of life. He who loves lives, he who is selfish is dying. Therefore love for love's sake, because it is the only law of life, just as you breathe to live. This is the secret of selfless love, selfless action and the rest.

(20)

Who will give the world light? Sacrifice in the past has been the Law, it will be, alas, for ages to come. The earth's bravest and best will have to sacrifice themselves for the good of many, for the welfare of all. Buddhas by the hundred are necessary with eternal love and pity.

(21)

May I be born again and again and suffer thousands of miseries, so that I may worship the only God that exists, the only God I believe in, the sum total of all souls—and above all, my God the wicked, my God the miserable, my God the poor of all races, of all species, is the special object of my worship.

(22)

Our best work is done, our greatest influence is exerted when we are without thought of self.

(23)

Religions of the world have become lifeless mockeries. What the world wants

is character. The world is in need of those whose life is one burning love, selfless. That love will make every word tell like a thunderbolt.

(24)

Self-sacrifice, not self-assertion, is the law of the highest universe.

(25)

Religion comes with intense self-sacrifice. Desire nothing for yourself. Do all for others. This is to live and move and have your being in God.

. GOD AND RELIGION



(1)

Each soul is potentially divine. The goal is to manifest this divine within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.

(2)

If there is a God we must see Him, if there is a soul we must perceive it; otherwise it is better not to believe. It is better to be an outspoken atheist than a hypocrite.

(3)

Practice is absolutely necessary. You may sit down and listen to me by the hour every day, but if you do not practise, you will not get one step further. It all depends on practice. We never understand these things until we experience them. We will have to see and feel them for ourselves. Simply listening to explanations and theories will not do.

(4)

Take up one idea. Make that one idea your life; think of it; dream of it; live on that idea. Let the brain, muscles, nerves, every part of your body be full of that idea, and just leave every other idea alone. This is the way to success,

and this is the way great spiritual giants are produced.

(5)

These prophets were not unique; they were men as you or I. They were great Yogis. They had gained this super-consciousness, and you and I can get the same. They were not peculiar people. The very fact that one man ever reached that state, proves that it is possible for every man to do so. Not only is it possible, but every man must, eventually, get to that state, and that is religion.

(6)

The embodiment of freedom, the Master of Nature, is what we call God. You cannot deny Him. No, because you

cannot move or live without the idea of freedom.

(7)

No life will be a failure; there is no such thing as failure in the universe. A hundred times man will hurt himself, a thousand times he will tumble, but in the end he will realise that he is God.

(8)

Religion is not in doctrines, in dogmas, nor in intellectual argumentation; it is being and becoming; it is realisation.

(9)

Remember the words of Christ—"Ask and it shall be given unto you; seek and ye shall find, knock and it shall be opened

unto you." These words are literally true, not figures, or fiction.

(10)

It is good and very grand to conquer external nature, but grander still to conquer our internal nature. . . . This conquering of the inner man, understanding the secrets of the subtle workings that are within the human mind, and knowing its wonderful secrets, belong entirely to religion.

(11)

In life and in death, in happiness and in misery, the Lord is equally present. The whole world is full of the Lord. Open your eyes and see Him.

(12)

In worshipping God we have been always worshipping our hidden Self.

(13)

Religion can be realised. Are you ready? Do you want it? You will get the realisation if you do, and then you will be truly religious. Until you have attained realisation there is no difference between you and atheists. The atheists are sincere, but the man who says that he believes in religion and never attempts to realise it, is not sincere.

(14)

I accept all religions that were in the past, and worship with them all; I

worship God with every one of them, in whatever form they worship Him. I shall go to the mosque of the Mohammedan; I shall enter the Christian's church and kneel before the crucifix; I shall enter the Buddhistic temple, where I shall take refuge in Buddha and in his Law, I shall go into the forest and sit down in meditation with the Hindu, who is trying to see the Light which enlightens the heart of every one.

(15)

And this religion is attained by what we, in India, call Yoga—union. To the worker, it is union between men and the whole of humanity; to the mystic, between his lower self and Higher Self;

to the lover, union between himself and the God of Love; and to the philosopher, it is the union of *all existence*. This is what is meant by Yoga.

(16)

Now comes the question, can religion really accomplish anything? It can. It brings to man eternal life. It has made man what he is and will make of this human animal a God. This is what religion can do. Take religion from human society and what will remain? Nothing but a forest of brutes.

(17)

Who shall help you? You are the help of the universe. What in this universe

can help you? Where is the man, or the God, or the demon to help you? What can prevail over you? You are the God of the universe; where can you seek for help? Never help came from anywhere but from yourself. In your ignorance, every prayer that you made and that was answered, you thought was answered by some Being, but you answered the prayer yourself unknowingly.

(18)

In studying books we are sometimes deluded into thinking that thereby we are being spiritually helped; but, if we analyse the effect of the study of books on ourselves, we shall find that, at the utmost, it is only our intellect that derives profit from such studies, and

not the inner spirit. This inadequacy of books to quicken spiritual growth is the reason why, although almost everyone of us can *speak* most wonderfully on spiritual matters, when it comes to action and the living of a truly spiritual life, we find ourselves so awfully deficient. To quicken the spirit, the impulse *must* come from another soul.

(19)

God alone lives. The soul alone lives. Spirituality alone lives. Hold on to that.

(20)

The various religions that exist in the world, although they differ in the form of worship they take, are really one.

(21)

Meditation is the one thing. Meditate! The greatest thing is meditation. It is the nearest approach to spiritual life—the mind meditating. It is the one moment in our daily life that we are not at all material—the Soul thinking of Itself, free from all matter—this marvellous touch of the Soul.

(22)

Those who give themselves up to the Lord do more for the world than all the so-called workers. One man who has purified himself thoroughly, accomplishes more than a regiment of preachers. *Out of purity and silence comes the word of power.*

(23)

What we need to-day is to know that there is a God and that we can see and feel Him here and now.

(24)

There is a vast difference between saying "food, food" and eating it, between saying "water, water" and drinking it. So by merely repeating the words "God, God" we cannot hope to attain realisation. We must strive and practise.

(25)

Through the terrors of evil, say—my God, my love! Through the pangs of death, say—my God, my love! Through

all the evils under the sun, say—my God, my love! Thou art here, I see Thee. Thou art with me, I feel Thee. I am Thine, take me. I am not of the world's but Thine, leave not then me. Do not go for glass beads leaving the mine of diamonds! This life is a great chance. What, seekest thou the pleasures of the world?—He is the fountain of all bliss. Seek for the Highest, aim at that Highest and you *shall* reach the Highest.



INDIA



(1)

The debt which the world owes to our Motherland is immense. Taking country with country, there is not one race on this earth to which the world owes so much as to the patient Hindu, the mild Hindu.

(2)

To many, Indian thought, Indian manners, Indian customs, Indian philosophy, Indian literature, are repulsive at the first sight, but let them persevere, let them read, let them become familiar with the great principles underlying these ideas, and it is ninety-nine to one that the charm will come over them, and fascination will be the result.

(3)

But the older I grow, the better I seem to think of these time-honoured institutions of India. There was a time when I used to think that many of them were useless and worthless, but the older I grow, the more I seem to feel a diffidence in cursing any one of them, for each one of them is the embodiment of the experience of centuries.

(4)

Believe me, there is much talking in other lands, but the practical man of religion, who has carried it into his life, is here and here alone.

(5)

I have said that we have yet something to teach to the world. This is the very reason, the *raison d'être*, that this nation has lived on, in spite of hundreds of years of persecution, in spite of nearly a thousand years of foreign rule and foreign oppression. This nation still lives; the *raison d'être* is, it still holds to God, to the treasure-house of religion and spirituality.

(6)

In this land are, still, religion and spirituality, the fountains which will have to overflow and flood the world, to bring in new life and new vitality to the Western and other nations, which are now almost

borne down, half-killed and degraded by political ambitions and social scheming.

(7)

But mark you, if you give up that spirituality, leaving it aside to go after the materialising civilisation of the West, the result will be that in three generations you will be an extinct race; because the backbone of the nation will be broken, the foundation upon which the national edifice has been built will be undermined, and the result will be annihilation all round.

(8)

Europe, the centre of the manifestation of material energy, will crumble into dust within fifty years, if she is not mindful to

change her position, to shift her ground and make spirituality the basis of her life. And what will save Europe is the religion of the Upanishads.

(9)

Our aristocratic ancestors went on treading the common masses of our country under foot, till they became helpless, till under this torment the poor, poor people nearly forgot that they were human beings. They have been compelled to be merely hewers of wood and drawers of water for centuries, so much so, that they are made to believe that they are born as slaves, born as hewers of wood and drawers of water.

(10)

The truths of the Upanishads are before you. Take them up, live up to them, and the salvation of India will be at hand.

(11)

Do you feel? Do you feel that millions and millions of the descendants of gods and of sages have become next-door neighbour to brutes? Do you feel that millions are starving to-day, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood, coursing

through your veins, becoming consonant with your heart-beats? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? Have you done that? That is the first step to become a patriot, the very first step.

(12)

Come, be men. Come out of your narrow holes and have a look abroad. See how nations are on the march. Do you love man? Do you love your country? Then come, let us struggle for higher and better things, look not back, no, not even if you see the dearest

and nearest cry. Look not back, but forward !

(13)

With all my love for India, and with all my patriotism and veneration for the ancients, I cannot but think that we have to learn many things from other nations We cannot do without the world outside India ; it was our foolishness that we thought we could, and we have paid the penalty by about a thousand years of slavery. That we did not go out to compare things with other nations, did not mark the workings that have been all around us, has been the one great cause of this degradation of the Indian mind. We have paid the penalty ; let us do it no more.

(14)

Some of these old temples of Southern India, and those like Somnath of Guzerat will teach you volumes of wisdom, will give you a keener insight into the history of the race than any amount of books. Mark how these temples bear the marks of a hundred attacks and a hundred regenerations, continually springing up out of the ruins, rejuvenated and strong as ever! That is the national mind, that is the national life-current.

(15)

For the next fifty years this alone shall be our keynote—this, our great Mother India. Let all other vain Gods disappear for that time from our minds. This is the

only God that is awake, our own race, everywhere His hands, everywhere His feet, everywhere His ears, He covers everything. All other Gods are sleeping. What vain Gods shall we go after and yet cannot worship the God that we see all round us, the Virat? When we have worshipped this, we shall be able to worship all other Gods.

(16)

We must have a hold on the spiritual and secular education of the nation. Do you understand that? . . . The education that you are getting now has some good points, but it has a tremendous disadvantage which is so great that the good things are all weighed down. In

the first place it is not a man-making education, it is merely and entirely a negative education. A negative education or any training that is based on negation, is worse than death.

(17)

India I loved before I came away, now the very dust of India has become holy to me, the very air is now to me holy, it is now the holy land, the place of pilgrimage, the Tirtha.

(18)

If you want to become equal with the Englishman or the American, you will have to teach as well as to learn, and you have plenty yet to teach to the world

for centuries to come. This has to be done.

(19)

The degeneration of India came not because the laws and customs of the ancients were bad, but because they were not allowed to be carried to their legitimate conclusions.

(20)

When you have men who are ready to sacrifice their everything for their country, sincere to the backbone—when such men arise, India will become great in every respect. It is the men that make the country !

(21)

I consider that the great national sin is

the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed and well cared for.

(22)

Keep the motto before you, "Elevation of the masses without injuring their religion."

(23)

Education, education, education alone! Travelling through many cities of Europe and observing in them, the comforts and education of even the poor people, there was brought to my mind the state of our own poor people and I used to shed tears.

What made the difference? Education was the answer I got. Through education faith in one's self, and through faith in one's own self the inherent Brahman is waking up in them, while the Brahman in us is gradually becoming dormant.

(24)

My whole ambition in life is to set in motion a machinery which will bring noble ideas to the door of everybody, and then let men and women settle their own fate. Let them know what our forefathers as well as other nations have thought on the most momentous questions of life. Let them see specially what others are doing now, and then decide. We are to put the chemicals together, the

-crystallisation will be done by nature according to her laws.

(25)

I do not see into the future; nor do I care to see. But one vision I see clear as life before me. That the ancient Mother has awakened once more, sitting on Her throne, rejuvenated, more glorious than ever. Proclaim Her to all the world with the voice of peace and benediction.

MISCELLANEOUS



(1)

Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-building, assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library.

(2)

Poverty there must be, so long as the disease known as civilisation exists: and hence the need of relief.

(3)

The West is groaning under the tyranny

of the Shylocks, and the East is groaning under the tyranny of the Priests.

(4)

The whole of the Western world is on a volcano which may burst tomorrow, go to pieces tomorrow.

(5)

Asia laid the germs of civilisation, Europe developed man, and America is developing woman and the masses.

(6)

Three things are necessary to make every man great, every nation great :

- (i) Conviction of the powers of goodness.

- (ii) Absence of jealousy and suspicion.
- (iii) Helping all who are trying to be good and do good.

(7)

Do not try to lead your brethren, but serve them. The brutal mania for leading has sunk many a great ship in the waters of life.

(8)

The faculty of organisation is entirely absent in our nature, but this has to be infused. The great secret is—absence of jealousy. Be always ready to concede to the opinions of your brethren, and try always to conciliate. That is the whole secret.

(9)

From all of you I want this that you must discard for ever self-aggrandisement, faction-mongering and jealousy. You must be all-forbearing like Mother Earth. If you can achieve this, the world will be at your feet.

(10)

There is no chance for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on only one wing.

(11)

Women must be in a position to solve their own problems in their own way. No one can or ought to do this for them.

And our Indian women are as capable of doing it as any in the world.

(12)

I know that the race that produced Sita—even if it only dreamt of her—has a reverence for woman that is unmatched on earth.

(13)

Even idiots may stand up to hear themselves praised, and cowards assume the attitude of the brave when everything is sure to turn out well, but the true hero works in silence. How many Buddhas die before one finds expression !

(14)

The wonderful structures of national

life which the Western nations have raised, are supported by the strong pillars of character, and until we can produce numbers of such, it is useless to fret and fume against this or that power.

(15)

Work on as if on each of you depended the whole work. Fifty centuries are looking on you, the future of India depends on you. Work on.

(16)

One cannot serve the God of Truth, who leans upon somebody.

(17)

I am to create a new order of humanity

here, who are sincere believers in God and care nothing for the world.

(18)

Each work has to pass through these stages—ridicule, opposition and then acceptance. Each man who thinks ahead of his time is sure to be misunderstood.

(19)

Life is a series of fights and disillusionments The secret of life is not enjoyment but education through experience. But, alas, we are called off the moment we begin really to learn.

(20)

The road to good is the roughest and

steepest in the universe. It is a wonder that so many succeed, no wonder that so many fall. Character has to be established through a thousand stumbles.

(21)

This mixture of life and death, good and evil, knowledge and ignorance is what is called Maya—or the universal phenomenon. You may go on for eternity inside this net seeking for happiness—you find much, and much evil too. To have good and no evil is childish nonsense.

(22)

Even the greatest fool can accomplish a task if it be after his heart. But the intelligent man is he who can convert

every work into one that suits his taste.
No work is petty.

(23)

They only do work who think that help *will* come, directly they are on the field of work.

(24)

This is the first lesson to learn: be determined not to curse anything outside, not to lay the blame upon any one outside: but be a man, stand up, lay the blame on yourself. You will find that is always true. Get hold of yourself.

(25)

Mind you, the great benefit in this life is struggle. It is through that we pass—

if there is any road to Heaven, it is through Hell. Through Hell to Heaven is always the way. When the soul has wrestled with circumstance and has met death, a thousand times death on the way, but nothing daunted has struggled forward again and again and yet again—then the soul comes out as a giant and laughs at the ideal he has been struggling for, because he finds how much greater is he than the ideal. I am the end, my own Self, and nothing else, for what is there to compare with my own Self?

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Abbreviations.

C.W.: THE COMPLETE WORKS OF SWAMI VIVEKANANDA Vol. I (1931), Vol. II (1935), Vol. III (1932), Vol. IV (1932), Vol. V (1936), Vol. VI (1940), Vol. VII (1927).

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(Publication Dept.)

4, Wellington Lane

Calcutta

